

## Adventist Church Members's View at Bogor Congregation about Batak Toba Death Tradition Ceremony According to Ecclesiastes 9:5

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### Abstract

In this study, the author examines the traditional procession of death in Batak Toba tribe based on Ecclesiastes 9: 5. The author of this research focuses on the Seventh-day Adventists Church in Bogor. As this study to give sense to the members of Seventh day Adventist Church in Bogor for those who come from Batak Toba tribe of death has not been fully understood. It is seem by the presence of granting status to the dead who have a philosophy contrary to the Bible and the liturgy that has properties of spiritism. This study is divided into two parts, namely the study of the theory and field research. The results of theoretical research on how understanding the true philosophy than traditional procession Batak Toba find some sense that contrary to the Bible as granting status Matua Sari is considered unfinished as parents for their children there were not married when the old man died. The Bible describes in Ecclesiastes 11: 5 that humans do not know about the future and what will happen as death. Then a procession of funerals Batak Toba identical with spiritism as Gondang, Tor-tor, and Ulos are closely related to the spirits of the dead (Tondi). The results of field research conducted through a questionnaire distributed to 30 Seventh-day Adventists Church in Bogor generate data that can be summed up well the respondents understand the meaning contained in Ecclesiastes 9: 5 that the dead do not know anything. Then the respondents are still undecided about the delivery status of the dead among the Batak Toba tribe and how the Batak Toba traditional procession of death can not be loose of Gondang and Ulos.

**Keywords:** Sari Matua, Saur Matua, Mauli Bulung, Dalihan Natolu, Tor-tor, Gondang, and Ulos.

### Background

At the beginning of the creation of this world, God created the world very well. In Genesis 1:31 states: "God saw everything that made them into it, it was very good. And the evening and the morning were the sixth day."<sup>1</sup> Since the beginning of the creation of the world, there is no such thing as death because God did not create death.

fruit of the tree which is in the middle of the garden, God said: Do you eat or touch the fruit, then you die. "Satan continues in verse 4:" But the serpent said to the woman: "once in a while you will not die." This is where Satan is trying to change the minds of men who initially did not know what it was death but rather feel that the name of deaths from the sins of those who trust the words of Satan rather than the word of God. Finally, to this day people still see where there is death everywhere.

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<sup>1</sup>All of verse is written in the Bible from the Old Testament, Publisher LAI, Jakarta, 1980.

After the creation is complete, then Satan began to execute his plan to bring down the man. To Eve, Satan said something contrary to what God says. Eve says in Genesis 3: 2-3: "And the woman said to the serpent, 'Fruit trees in the garden we may eat, but of the

God has said in Genesis 3:19 that: "By the sweat of your face you shall eat bread, till thou return unto the ground, since from it you were taken; for you are dust and to dust you will return. "Clearly God says that man will eventually return to dust because of where humans came from.

Batak tribe has several terms like Saur Matua, Sari Matua, and Mauli Bulung and

this will be examined by the authors of the deaths among the Toba Batak tribe. As it is known that each person who died among the Toba Batak tribe planned then the main thing is how does a traditional ceremony for the dead man as a tribute. It is closely associated with the title to the dead is divided into three parts: Saur Matua, Sari Matua, and Mauli Bulung. This is a traditional ceremony among the Batak Toba which have respective criteria. A quote says differences of Saur Matua, Sari Matua, and Mauli Bulung are:

1. Sari Matua is someone who dies if the husband or wife who has bercucu either of boys or girls, and still exist among children who are not married.
2. Saur Matua is a person who died in all of his children had married and already have grandchildren (no need to have grandchildren of all children).<sup>3</sup>

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<sup>2</sup>www.silaban.net  
2006/03/12/sari-matua-saur-matua-mauli-bulung-di-tengah-masyarakat-batak/. In the access date 25/02/2014.

3. Mauli Bulung is someone who has died at the position already breed, he has grandchildren, and no children who died.<sup>4</sup>

#### **In accordance with the circumstances of the Dead Ecclesiastes 9: 5.**

In accordance with paragraph taken by the authors as the main source for scientific writing is taken in Ecclesiastes 9: 5, which says "For the living know that they shall die: but the dead do not know anything, do not they have no further reward, and even the memory of them is gone. "there are three key words in this verse that can interpret how the condition of the dead, namely:

1. the dead do not know anything;
2. There is no more reward; and
3. memory of them disappears.

#### **Dead Do not Know Anything**

The first keyword from Ecclesiastes 9: 5 is the dead know nothing. Some experts will provide an understanding of the meaning of words of the dead do not know anything. G.S. Hendry commented on this verse that the notion of them must die may make

people who live it wisely. But for those who have died of hope has vanished. Humans when they live then all wisdom is in their thinking. But when a man is dead then there will be no more wisdom and knowledge.<sup>5</sup>

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<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

Emanuel Gerrit Singgih commented on this verse that when human life then all knowledge and thought in his mind, and the man was able to see death in front of his eyes. When a man is dead then all that is in his thinking all is lost and disappear so that there will be no life in the world of the dead.<sup>6</sup>

#### **No Longer Wages**

The second key word is in Ecclesiastes 9: 5 is that there is no further reward in the world of the dead. Darmawijaya explained this verse as follows: "Ecclesiastes basic message is that humans actually have to limit their aspirations and learn to accept things given to him by God. Against the will of God and the state is an act in vain."<sup>7</sup>

Darmawijaya said that when a man dies it is not man powerless to receive any gifts according to the will that God gave to humans.

#### **Memories Gone**

The third key word found in Ecclesiastes 9: 5 is when a person dies, the memories in him disappeared. Dianne Bergant comment, namely:

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<sup>5</sup>G.S. Hendry, *Tafsiran Alkitab Masa Kini* 2 (Jakarta: YAYASAN KOMUNIKASI BINA KASIH/OMF, 1994), 344.

<sup>6</sup>Emanuel Gerrit Singgih, *Sebuah Tafsir Kitab Pengkhotbah* (Jakarta: BPK Gunung Mulia, 2001), 9.

<sup>7</sup>Darmawijaya, St. *Seluk Beluk Kitab Suci*. (Yogyakarta: KANISIUS, 2009.), 269.

Ecclesiastes concludes that there is no work or device or knowledge or wisdom in Sheol. So it is with the traditional attitude, very little is said about life after death.<sup>8</sup>

That the dead will never know anything

else that happens in real life. Even memories and their memory even human wisdom is dead then all will be lost.

### Sari Matua

In general procession than a person who died with only diulosnya Matua Sari status only. The order of the liturgy, namely:

- Relatives gathered (Martongo Raja) to discuss the course of the ceremony and also status than those who died.
- Then, after all the talk about the event began with remarks from Hasuhuton to all invitees and the Hula-hula.

Uncle of the author, Mr. W. Purba who live in the city of Medan and is very aware of the procession / course of the procedure than the Batak Toba in funeral ceremonies explains the differences rather than Sari Matua and others: "If the deceased status Sari Matua then there will be a difference made to the liturgy and also to the deceased. As in the liturgical custom events are not given gondang music and dance eceased, but only given to the spouse of the deceased either husband or wife. The deceased then his hands folded on his stomach. Unlike the Saur Matua and Mauli Bulung the customary ceremony wearing gondang and tor-tor and also

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<sup>8</sup>Bergant, Dianne. *Tafsir Alkitab Perjanjian Lama*. (Yogyakarta: KANISIUS, 2002.), 499.

the hand than the deceased made a straight on the side of his body."<sup>9</sup>

So the conclusion of the liturgy Sari Matua difference than with the other is located in the folds of the hands of the deceased and Tor-Tor dance music also gondang not held in liturgies Sari Matua.

- Then Hula-hula asked Hasuhuton (the bereaved family) in front of audiences of offspring who died, if there is no impediment to the customary run of the deceased.
- To custom Sari Matua can be implemented custom Na Gok but not equal treatment with the customary Saur Matua and Mauli Bulung. Indigenous Na Gok is a custom event that has didohoti (attended) and

digabei (blessed) Dalihan element Natolu. So customary Na GOK had nothing to do with the number of people present but is the presence of elements such Natolu Dalihan.<sup>10</sup>

- In the event Sari Matua do not ever padenggal (raised hand as manortor) hands and ring music for omed Hula-hula.
- In the event Sari Matua no music gondang and tor-tor given to the deceased.
- Hand than the deceased must be folded over the stomach of the deceased.
- The children than those who die are not given Ulos.

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<sup>9</sup>Wellington Purba, *Interview*, Medan, 08 October 2014.

<sup>10</sup>Adatbatakasli.wordpress.com/2012/09/27/pengertian-tatanan-adat-batak. In the access date 05/05/14.

### Saur Matua

The status of people who die by the term Saur Matua has a special custom for the dead man. The order of the liturgy than Saur Matua is as follows:

- Discussions held by the Martongo Raja to talk about everything that should be done during the ceremony. Because the status of Saur Matua died is then automatically all good liturgical dance and music tor-tor gondang be prepared because this is a high mortality status. Richard Sinaga said: "Saur Matua into the highest level of classification of ceremony, because his son had died when all settle down."<sup>11</sup>
- The body of the deceased is placed in the middle of all the children and grandchildren of the deceased. Ideally, the event starts at noon to directly entertain guests who come for lunch and division jambar described by some experts:
  - a) Marbun & Hutapea describes the path funerals Toba Batak tribe, namely:

The bodies that have been incorporated into the coffin is placed in the middle of all children and grandchildren, the crate position of the foot leads to the exit of the house. This is where begins a series of ceremonies Saur Matua when all the

mourners of the indigenous people has come (ideally before the luncheon). Banquets are the organizers of the ceremony provides an opportunity for mourners dish of rice with side dishes such as sacrificial animal (cow or pig) which had

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<http://indoparsada.blog.com/2012/02/09/453/>

<sup>11</sup>[indoparsada.blog.com/2012/02/09/453/](http://indoparsada.blog.com/2012/02/09/453/).

In access date 05/05/14.

previously been prepared by the parhobas (those assigned to cook all the food for the party). After the banquet, performed the ritual division portion (right portion or acquisition rights of common property) .Jambar consists of four types of form: juhut (meat), hepeng (money), Tor-Tor (dance), and hata (talk).<sup>12</sup>

- b) T.M. Sihombing provide an explanation of events jambar namely:

The sequence begins jambar division jambar juhut division. Meat used as jambar juhut is a buffalo or a horse. Cutting meat is also carried out by the parhobas. Meat that has been cut, divided in a raw state. Universally, the division jambar juhut it is: 1.Kepala (ulu) for custom king (in the present is the host for the ceremony), 2.Leher (rungkung or calendar) to the Boru, 3.Paha and feet (soit) for dongan Sabutuha, 4.Punggung and ribs (Somba-Somba) to hula-hula, rear 5.Bagian (ihur-ihur) for hasuhuton.<sup>13</sup>

Jambar is one of the processions in the ceremony Saur Matua. It said the division portion adapted to recipient status as customary chief was given part of the animal's head is used as shelter. But there are also jambar hepeng (money) but not mandatory as described by Elias Defri Simatupang.

- a) Elias Defri Simatupang said:

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<sup>12</sup>Marbun & Hutapea, *Kamus Budaya Batak Toba* (Jakarta: Balai Pustaka, 1987), 66-67.

<sup>13</sup>T.M. Sihombing, *Filsafat Batak tentang Kebiasaan-kebiasaan Adat Istiadat* (Jakarta: Balai Pustaka, 1986), 34.

“The division jambar hepeng not mandatory, because the division jambar juhut considered replacing jambar hepeng. But for families respectable social status, jambar hepeng usually there.”<sup>14</sup>

The portion that is given in the Toba Batak

ceremony does not have to jambar hepeng and can be replaced with jambar juhut (meat). But if the relatives of the deceased are respected and wealthy then usually jambar hepeng (money) are given.

- After the division jambar then continued with the words of the hula with musical accompaniment gondang and tor-tor described some experts as follows:

a. Richard Sinaga provide an explanation of some of the liturgy in funerals Batak Toba, namely:

After the division of jambar juhut rite, ritual continued implementation in the form of an opportunity jambar hata each party give words of comfort to children who die Saur matua (the hasuhuton). Sequence of words starting from hula, followed by dongan sahuta, then Boru / bere, and last dongan Sabutuha. Each turn of words of comfort, interspersed ritual jambar tor-tor, the rite manortor (dance tor-tor). Tor-tor is a traditional Batak dances. Tor-Tor dance usually accompanied by music from gondang sabangunan (traditional musical instrument Batak).<sup>15</sup>

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<sup>14</sup>Defri Elias Simatupang, *Konsep Kematian Ideal pada Masyarakat Batak* (Medan: Badan Arkelogi Medan, 2000), 4.

<sup>15</sup>Richard Sinaga, *Meninggal Adat Dalihan Natolu* (Jakarta: Dian Utama, 1999), 37.

This event is identical to that gondang Toba Batak music and accompanied by dance named tor-tor. Then resumed in the same book describes the return of the tor-tor in this ceremony that when manortor side of the bone gives Ulos to the dead bodies. Ulos is as a sign of affection the latter to the deceased. Then the hula also provide Ulos to the Boru and hela (law) as a symbol of blessing spoken of hula. Hula parties also provide Ulos Sibolang to the wife or husband who left with is placed on the shoulder.

But if the deceased left a wife or husband first then Ulos need not be given again. Then hula give Ulos to all descendants from the eldest to the youngest accompanied by words of thanks. Then all the women of the bones uphold Boras (rice flour meaningful bargaining giving thanks and strengthen tondi) while manortor.

b. Tor-tor closely associated with funerals

Batak Toba. Lothar Schreiner will explain about this:

In the area of Toba and among many people Batak Toba nomads, *simati* was surrounded by dancing and bypassed ceremonial (ritual) to ward off the influence of the spirits were very strong and harmful during the transition from life through death to the level of spirit with hand gestures which remains of the dead direction towards the heart itself (*bat, mangondasi*), which is also called *mangalap tondi*, handing the spirit (*tondi* the dead) was to the offspring.<sup>16</sup>

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<sup>16</sup>Lothar Schreiner, *Adat dan Injil* (Jakarta: BKP Gunung Mulia, 2003), 179.

Identical Tor-Tor dance among the Toba Batak tribe has its own meaning described by Lothar Schreiner that dance it has a function to hand the spirit of the dead (*tondi*) to the offspring.

### **Mauli Bulung**

Then the status of the latter's death was *Mauli Bulung*. Indeed, death *Saur Matua* is the status of the most frequent death among the Toba Batak. But there is still higher that the status of *Mauli Bulung* although very rare people who died with status *Mauli bulung* because people who died with status *Mauli Bulung* are those who die when all the children have married, and has provided not only grandchild, even great-grandchildren of sons and of daughters.

*Mauli* status *Bulung* death among the Toba Batak tribe is also a happy status to the deceased person and also to the families of the deceased. As explained by Ratnawati Anhar that "those who died among the Toba Batak tribe left the family with sons and daughters who all married and have grandchildren / great-grandchildren. So called already *gabe mauli bulung* and *hasangapon* (affluent in wealth and glory). Usually the expression above are delivered in a happy atmosphere at the time of the wedding, the birth and death of the party Batak Toba."<sup>17</sup>

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<sup>17</sup>Ratnawati Anhar, *Nilai-nilai Luhur Budaya Spiritual Bangsa dalam Ungkapan Bahasa Jawa dan Batak* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1993), 69.

### **Expert view Batak Toba Against the Death Ceremony**

Then some of the experts who will examine the ceremonies of death in Toba Batak tribe give their response to the intent rather than the death ceremony Toba Batak tribe:

1. Some experts gave the sense that funerals Toba Batak tribe implies confidence in the presence of the dead so that the Batak Toba considers those who die will go to the grave. N Siahaan said: "The public pre Batak Christians believe that death is a transition displacement real natural life to the dead to life. They believe people who die only the body, while his soul goes continue the journey to another world."<sup>18</sup>

Defri comment on intent rather than doing these ceremonies related to the world of the dead, namely:

The intervention of a living person is needed to help the dead, while the transfer of the life of nature. This belief gave rise to the concept of creative expression of the behavior of people who left the dead while trying to usher the dead into another world. This evolved into a ritual of death.<sup>19</sup>

It is said that the ceremony of death among the Toba Batak people believe will help the family of the deceased

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<sup>18</sup>N. Siahaan, *Sedjarah Kebudajaan Batak* (Medan: C.V, 1964), 45.

<sup>19</sup>Defri Simatupang, *Upacara Mangongkal Holi di Pulau Samosir, Studi Etnoarkeologi Transformasi Kebudayaan Religi* (Yogyakarta: UGM, 2005), 5-6.

rather than to help the transition from life into the world of the dead is synonymous with doing funerals to the deceased.

2. Then the experts explained that the funeral ceremony Batak Toba believe in the blessing of the spirit of a deceased person who is given to families who are still alive. J.C Vergouwen will comment on this matter, namely:

Then the people who died *Saur matua* will generally worshiped in ceremony *matua Saur*, at least of all his children. Mutualism relationship occurs (mutually beneficial), because the worship of the spirits of the parents received through ritual and ceremony *Saur matua mangongkal holi* of

the offspring will add sahala force ancestors in other realms, while getting a blessing sahala offspring of parents that died.<sup>20</sup>

It is believed that the funeral ceremony Toba Batak tribe meant that the deceased person can give thanks to the bereaved family.

H. Parkin provide an understanding of the Toba Batak tribe confidence to begu synonymous with funerals Batak Toba, namely: "Begu is the spirit of the dead were not in time according to the judgment of the Batak Toba or dead is not perfect. But in addition there is the spirit of the ancestors in the form of 'sumangot' that is worshiped."<sup>21</sup>

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<sup>20</sup>J.C Vergouwen, *Masyarakat dan Hukum Adat Batak Toba* (Yogyakarta: LKIS, 2004), 77.

<sup>21</sup>Parkin H, *Batak Fruit of Hindu Thought* (Jakarta: BPK Gunung Mulia, 1978), 182.

According to the Toba Batak tribe belief that there is a spirit that must be respected by the family of the deceased and to be worshiped. This is what makes most of the family rather than the deceased still come to the grave of the old man who died and still believe in the blessings they have received from the deceased.

3. Experts also give an explanation of Toba Batak tribe belief that respect for parents should be given until he dies. Commenting M.Simanjuntak would funerals Toba Batak tribe, namely: "Martahuak manuk sada in toru ni bara Ruma, halak na rhyme mar-old elder ikkon saut saut Martua net horas. (Translation: Anyone who respect their parents, will live prosperous and obtain abundant blessings).<sup>22</sup>

Toba Batak tribe will respect their parents because Toba Batak tribe believe that their parents as representatives Debata (God) in the world that even though homage to death is still being done to the old man.

4. Experts also shed light on the real meaning of function rather than use the Dalihan Na Tolu. Payaman J. Simanjuntak gave a real sense of the actual function rather than the formation of Na Tolu Dalihan are:

Dalihan Na Tolu as a system of cultural values and the foundation of indigenous communities Dalihan Na Tolu, giving instructions to socialize in the association as

well as the settlement of the problem in accordance with the function of kinship.

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<sup>22</sup>M. Simanjuntak, *Seminar Adat Batak di HKBP* (Pematangsiantar: N.P, 1968), 12.

Role Dalihan Na Tolu in the kinship system is useful for: set the pattern of kinship between individuals and groups, assign functional position of individuals in a group of relatives, the rights and obligations as well as the functions and duties of a person in every activity, especially in the cultural activity, determine norms of behavior, and set norms spoken greetings and courtesy.<sup>23</sup>

Natolu Dalihan real function is as a regulator and a unifying system of hospitality and lively than Toba Batak tribe not determine attitudes to the dead. As Natolu Dalihan parties should understand the meaning of death so it does not become a problem in the traditional setting of the dead.

### **Responses Bible About Four Contents in Death Batak Liturgy**

Having described the traditional liturgy Toba Batak tribe of death in the Bible provide feedback to the custom.

#### *1. Different Attitudes To The Death*

First, the Bible discusses the different attitudes to the dead with Sari status Matua, Saur Matua, and Mauli Bulung which makes many people Batak Toba did not receive if the circumstances of the death Sari Matua died because they did not become parents. This is where the Bible gives understanding to respect differences in the status accorded to the dead:

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#### **Job 1:21**

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<sup>23</sup>Payaman J. Simanjuntak, *Pedoman Pelaksanaan Adat Dalihan Natolu* (Jakarta: Puri Mandiri, 1996), 7-8.

The Book of Job says "the naked man came out of his mother's womb, and naked human well back, the Lord gave and the Lord hath taken away." Some experts commented on this verse.

John Stott responded to this paragraph: "Because we did not bring anything into the world and it will not bring anything to the outside, together with the words of Job

'Naked I came out of my mother's womb, and naked I will return to it. "In other words, life in the world is a journey wayfarer brief nudity between the two events. So that we would be wise to ease the burden on our journey.

That human life is the same as a short trip that humans do not know when it will end."<sup>24</sup>

## 2. To the people trust Dalihan Natolu

Second, the Bible gives the answer to the belief that more cases to the Dalihan Natolu (Martongo King) in determining the attitude of the people who died with a different status.

### Psalm 146: 3

Psalm 146: 3 says, "Do not believe in the nobility of man, and the man who can not provide safety." Some scholars give the meaning of this paragraph.

Marie Claire Barth provide an explanation of this verse is: "Batakh Hebrew verb means 'trust' or 'lean' on something.

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<sup>24</sup>John Stott, *The Radical Disciple* (Surabaya: KDT, 2010), 18.

If people believe in fortune, the weapon, whether it is the fortress either riding a train, either the hero or the princes or to yourself. Moreover, the idols, the sacred places, even if they are consecrated to God must be disappointed."<sup>25</sup>

Overconfidence to humans is a form of idolatry that makes the effect of a disappointment to some parties. Let man as God's people only believe in the will and decision of God.

## 3. Belief To Music Gondang and Tor-tor

Third, the Bible gives the answer to the case among the Toba Batak tribe confidence gondang music and dance tor-tor were identical to request the blessing of those who died.

### Genesis 3:19

Genesis 3:19 says "man would sweat in search of food until it returns to the ground, because the man was taken from dust and will return to dust." Some experts give a sense of this paragraph.

W.S. Lasor give information about the verse,

namely: "In a story that is very graphical and anthropomorfis this, God is depicted as a potter forming the 'man of' debu'tanah. As shown in Genesis 3:19, the selection of words is determined by the use of the phrase 'go back to the dust of the ground' to declare 'dead'. This figure does not only

<sup>25</sup>Marie Claire Barth, *Tafsiran Alkitab Kitab Mazmur* (Jakarta: BPK Gunung Mulia, 2008), 204.

emphasize the close relationship between man and land, but also of human weakness, it is transitory, it is made from the ground and must be returned to the ground."<sup>26</sup>

Man will return to the earth when they die because humans comes from the dust of the earth. Automatically when the man who has become the land can no longer give a blessing because the land is the element of death.

## 4. Ulos believed as a Source of Blessing

Fourth, the Bible gives an answer to the problem Ulos very attached to the people Batak Toba believed to be a channel of blessing of the hula to those who wear them. This issue is a matter of trust than Ulos philosophy is used as a channel of blessing to those who receive it so that among the Toba Batak tribe wanted Ulos provision of the hula because it is a source of blessing in which they believe. Keep in mind that as a human being who believes blessings only come from God should understand this trust issue.

Most also among the Toba Batak tribe were afraid if they did not get Ulos as if it does not get Ulos then they do not get the blessing and Ulos already made such essential items and no power in it so the show among the Toba Batak off than Ulos.

### 1 Chronicles 16:26

1 Chronicles 16:26 says, "For all the gods of the nations are idols, but the Lord made the heavens." Some experts provide feedback than this paragraph.

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<sup>26</sup> W.S. Lasor, *Pengantar Perjanjian Lama 1* (Jakarta: BPK Gunung Mulia, 2008), 124.

Zacharias Ursinus in his book Christian teaching gives understanding of this verse is: "As described in 1 Chronicles 16:26 that

idolatry is to concoct or have something that humans serve as a place of trust instead of one God and true, who reveals Himself in His Word, or beside him.”<sup>27</sup> Something that is used as a means of confidence that exceed than God is an idol-worship. Just like Ulos believed to be a tool to receive the blessing and channeling blessings that exceed their belief in God.

## Conclusion

In theory the study authors found some results from the understanding gained in the funeral procession Toba Batak tribe originating from several sources. The first is author found differences in status granted to those who died among the Toba Batak tribe with different names, namely Sari Matua, Saur Matua, and Mauli Bulung different procedures for liturgy and philosophy of the names of such status.

The latter authors found that Ulos has a philosophy that is owned by the Toba Batak tribe that does not comply with the principles of the Bible. Toba Batak tribe believe that Ulos can give thanks to all who use them and Toba Batak tribe believed also to Ulos can protect Tondi (spirit) to keep warm, comfortable, and powerful that many among the ethnic Batak Toba fear if not be give Ulos to them.

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<sup>27</sup>Zacharias Ursinus, *Pengajaran Agama Kristen* (Jakarta: BPK Gunung Mulia, 2008), 234.

The third author found a philosophy rather than use gondang and also dance tor-tor the Toba Batak tribe believe that if there is a family who died among the Toba Batak tribe so they can receive the blessing of the deceased by way of dance tor-tor accompanied gondang toward the body the deceased.

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